The Bombay Guardian.

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WEEKLY REVIEW.

—The Prussians, having disposed of the great armies that were in the field against them, and of the Imperial Government that launched them againat them, might naturally presume that they were in a position to dictate terms to France, and that the war was virtually at an end; but every day of the last fortnight has made it more and more evident that a large amount of work is laid out for them, if they insist upon all they think they have a rightt o claim. Strasbourg, Metz, Toul, Soissons and other towns still hold out, and Paris is most energetically preparing for a resistance *a l'outrance*. The Prussian forces are now just arriving before Paris, and the French have not hesitated to burn down the beautiful woods in the environs of the metropolis. The Provisional Government has removed to Tours. The neutral powers are, it is believed, doing their utmost to bring about an armistice, preparatory to an attempt to establish a peace. Without waiting for further developments *in France, the King of Italy, realizing that* he is at last free, has sent his troops to Rome, and the Pope, abandoning all thought of defence, looks from the windows of the Vatican upon what has been for so many ages the territory of the Church, but is so no longer. He has nothing left him but his dogmas, encyclicals and bulls.

—The telegram announces that the new iron-clad turret ship, *Captain*, has foundered at sea, with loss of all on board. This one of the saddest marine disasters ever recorded. About 500 men and officers must ve perished in her. Desolation will be carried into many families, and in all parts of the world, wherever the ships of H. M's navy are found, there will be many to mourn the loss of friends in this dreadful wreck. Captain Coles, inventor of this particular form of armament, was on board, and perished with e rest. At an ordinary time, such a calaity would produce a very profound sensan in English circles; but it is probable t not far from a hundred thousand will e perished in the dreadful war in France he month from August 2nd to Sept. 3rd, the mortality by the foundering of the ptain, frightful as it is, is numerically insignificant compared with the carnage in the French plains. The *Captain* was of 4,272 tons and 900 horse-power. Four of her guns were 600 pounders, weighing 25 tons each. The latest English papers tell us that having left for sea, she had been obliged to return to Portsmouth, and had finally left again. Letters received from England mention that a gentleman connected with her had a feeling of deep depression and painful anticipation in leaving, and in bidding his wife good bye, had expressed to her the feeling that he was not likely to see her again; and scarcely have the letters been received here in which she mentions this, before the telegram brings word of the awful catastrophe. The descriptions given of the vessel in the English papers are not all favorable; in fact, from the tone of some of these, we incline to think there were some signal mistakes made in the building of her, and that it was the belief of this that awakened such gloomy anticipations. Here is what one writer in the *Times* says:

"Captain Coles has 'supervised' the *Captain*, and has had his way absolutely, and the consequence is what I have already mentioned—namely, the very worst failure in a ship to fulfil her design than I have ever known. The Americans made some great mistakes in the hurry of their building during the war, but they never miscalculated to the extent of 800 or 900 tons. The only parallel to this case of the *Captain* (which is 800 to 900 tons too heavy, and floats two feet deeper than was intended) occurred in a design which Captain Coles himself sent in to the Admiralty two or three years ago, and which was wrongly calculated by 1,000 or 1,200 tons (I forget which) so that the ship —if we had been improvident enough to let her be built—would have had the whole of her armour below water! I know the attempt is made to put the blame of the Captain's failure in this respect upon Messrs. Laird Brothers, but these gentlemen never made such a mistake apart from Captain Coles, and we may at least ask what was the value of his 'supervision' in the matter?"

Another writer says that a heel of 14 deg. would bring her gunwale to the water, and from that point her stability would rapidly decrease. Commodore Heath is calling for contributions in aid of the widows and orphans. (A later telegram says that 18 lives have been saved.)

A contemporary, speaking of the chaplain of the *Captain*, says:

"The Rev. John S. Powles made many friends here while Chaplain of the *Octavia*, and those who had heard the sad news were touchingly reminded in the Cathedral yesterday, as well as at Colaba Church, of the time when the late lamented gentleman took part in the services. He married a lady from Bombay whose friends are still residing here; and there was no officer in the Navy more universally and deservedly reapected."

—We find it difficult to appreciate the state of mind which leads certain parties, when they hear of a frightful calamity like the foundering of the *Captain*, immediately to propose entertainments and invite those who sympathize with the stricken families to come together and be amused with songs and performances, the entrance money, or a portion of it, to go to the relief of the widows and orphans.

The following touching note headed "God took him" and signed R. C. Morgan (one of the editors of the *Christian*, we believe,) appears in the *Chrisian* of July 28:

"My darling eldest boy, my dear companion and friend, was drowned while bathing on Saturday afternoon. We bade each other good-bye as he went away, and four hours after I helped to take him out of the water—dead. Dear readers, many of you often pray for me—pray now; and for his mother, a Rachel weeping for her child. And may God spare you this aching of the heart.—What shall I say? He hath both spoken unto me and Himself hath done it. Let me go softly all my years in the bitterness of my soul. Yours in sorrow and hope."

We regret very much to have to announce the death of Miss White, who for, so many years has had the superintendence of the vernacular girls' schools connected with the Church Missionary Society. Miss White has long been held in great esteem and respect for her labor of love in this department. She was most thorough, earnest and successful in her management of the six schools placed under her care, and we trust that many of the girls who have heard the words of life from her lips and been remembered in her prayers, may have grace to enter that path which has conducted her to glory, honor and immortality. Miss White has been suffering from bronchitis for several months, and left on the 7th for Surat, to try the effects of a change, but died there on the 9th, passing away at the last very suddenly. Many will mourn in her the loss of a revered Christian friend.

We learn from a circular signed by the Rev. Mr. Crombie, Chaplain of Mhow, that there is a Mission to the Natives at Mhow and Indore, with a local committee. It does not appear to be connected with any of the larger Societies. The Missionary is the Rev. Nehemiah Goreh, and there is a Native Christian Schoolmaster. There is an English school, also a Vernacular one; the Bible is taught in the former and will be in the Vernacular 'as soon as an arrangement can be made for books.' Surely, those of the Christian Vernacular Education Society are available. Four adults have been baptized, one of whom has since been led away by his family. The monthly subscriptions amount to Rs. 180. The Circular says, 'This is probably the first Protestant Mission in India which has been undertaken entirely by Native Missionaries.' Such is not the case. There is the Rev. Narayan Sheshadri's Mission in this presidency. We are glad to learn that the Rev. N. Goreh regards his Mission as a Protestant one. The representation given of his Ritualistic views some time back, would have led us to think that he eschewed this name. If he preaches the gospel 'pure and simple' there is no fear but that he will be upheld.

It is well to give a place in our columns to what the *Times'* correspondent wrote from Rome, July 19th, regarding the proclamation of the dogma of Infallibility:

"The reading of the dogma was followed by the roll-call of the Fathers, and 'Placet' after 'Placet' (announcing their adhesion) followed, though not in very quick succession. The storm which had been threatening all the morning, burst now with the utmost violence, and to many a superstitious

mind may have conveyed the idea that it was the expresion of divine wrath, as 'no doubt it will be interpreted by numbers' said one officer of the Palatine Guard. And so the 'Placets' of the Fathers struggled through the storm, while the thunder pealed above and lightnings flashed in at every window and down through the dome and every smaller cupola, dividing, if not absorbing, the attention of the crowd. 'Placet,' shouted his eminence or grace, and a loud clap of thunder followed in respouse, and then the lightning darted about the Baldacchino and every part of the church and Council Hall. So it continued during nearly an hour and a half, during which time the roll was being called. Never will those that saw and felt the solemn splendour of that storm forget the promulgation of the dogma. The storm was at its height when the result of the voting was taken up to the Pope, and the darkness was so thick that a huge taper was necessarily brought and placed by his side as he read the words which invested him with Divine powers. And again the lightning flickered around the hall and the thunder pealed."

The council separated not to meet again till the 11 th of November. Before they come together again, strange vicissitudes will have been experienced by their infallible one.

THE following extracts are from a paper lately printed by the United Kingdom Alliance :

"For a third time the principle of the 'Permissive Prohibitory Liquor Bill' has been submitted to the House of Commons, and with a result which equals, if it does not outstrip, our most sanguine expectation. The majority against the measure, which was 257 in 1864, and 106 in 1869, has been reduced to 31 in 1870. Discussion by the press, the platform, and the pulpit has been doing its expected work. Impressions, slow in appearing—too slow for the timidity of some and the impatience of others—have begun to reveal themselves in the most unquestionable of all forms, the division lists of the House of Commons. The debates of 1869 have been succeeded by those of 1870, and the expediency of so soon appealing to Parliament afresh has been vindicated by the only unerring criterion; for despite the entreaties of the Home Secretary, and the desire of many hon. members, to use the promises of the Government as the occasion for opposing the measure of any private member, the votes in favour of the Permissive Bill have steadily increased, and the votes against it have fallen to nearly a third of the number in 1864.

"That Parliament should deliberately propose to inflict needless taxation, disease, mortality, insanity, crime, and destitution upon any portion of the empire is not to be imagined; but the obstusest intellect is beginning to perceive that to forbid the inhabitants of the various parishes or districts of our country to take measures for the reduction of these evils, is virtually compelling them to suffer terrible calamities without hope or prospect of relief. Nor can it be pleaded that the experiment would certainly fail; for it is shown by copious and incontestible evidence that wherever prohibition has been adopted, relief has followed and alcoholic intemperance has ceased to be a social vice, and all its afflicting and oppressive effects have at once diminished and begun to disappear. Seeing, then, that the agitation of the Alliance has ever been one of moral influence and suasion, against a system of legalised temptation, we hail the prevalence of just conceptions of duty, the formation of a sound public opinion upon this question, and the recent evidence of Parliamentary favour, as constituting in the aggregate, a visible embodiment of success, and the index of an approaching consummation, most earnestly to be desired. Let it not be forgotten that all this has been gained by an inflexible adhesion to the simple principle—the right of the people to prohibit the traffic; and that only by the same persistency of purpose can present gains be multiplied and the Permissive Bill become one of the statutes of the land."

We have repeatedly advocated the adoption of a principle of permissive prohibition in India and have personally addressed those who were at the head of affairs on the subject. Years ago many officers of Government called attention to the unhappy working of our Abkaree laws, favoring the rapid spread of drinking habits among a people who formerly knew scarcely any thing of this particular form of temptation. There were various indications that the conscience of Government was ill at ease with regard to this matter: the gradual increase of the revenue might be gratifying in one respect, but then it represented the increase of habits which would be sure to diminish what little moral energy there might be among the masses. It is a well-known law that failure to obey is accompanied with diminished susceptibility to motive; and we fear that Government has gone to sleep over this matter, or given up altogether the idea of protecting the people from the fast ramifying agency of the liquor-contractors. And yet, could any thing in the world be more reasonable than that the people of a village, a town, a talooka, should have the privilege of voting for or against the prohibition of the liquor traffic within their bounds? The introduction of such a law would be quite as important as the multiplication of village schools; let the grog-shop go with the school, and it will go far to neutralize the benefits bestowed by the latter. It really looks as though in another year or so there might be such a Bill passed in the English Parliament, and the ripple of such a millstone might at length reach India.

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FRANCE AND ROME.

EVENTS are marching rapidly. There seems to be something supernatural in the suddenness with which the most stupendous changes are being effected. The whole character of Europe is changed, politically, by the fall of the Napoleon dynasty. Around that Paris which claimed to be, in many respects, the metropolis of Europe, are gathering immense forces with extraordinary powers of destruction. This is altogether the largest city in the Roman Catholic world, having about a dozen times the population of Rome; from her went forth in April 1849 the army that should, by the fire of its guns, open through the walls of Rome a way for the exiled Pope to return. Meanwhile the troops of the King of Italy are hastening to the seven-hilled city, and are perhaps already in occupation of it, and we may expect to see it made the capital of the kingdom of Italy without delay. Thus passes away the temporal dominion of the Pope, and probably, forever. He will doubtless be permitted to reside at the Vatican, and continue the Pontifex Maximus of his church; but he is called to bid farewell, a long farewell, to all his earthly regalty. In 1848-9, though banished by the Romans, he was not fallen so low but that four mighty nations, Spain, Naples, Austria and France, contended for the privilege of restoring him to his throne; but where now are these sons of the Church, these devoted allies? Austria has just given to the winds the last fragments of the Con[illegible] that bound her to Rome; Spain is [illegible] the Scriptures in her own tongue; Naples is an integral part of the kingdom of Victor Emmanuel; and France is on the brink of a precipice. Which of the 'ten kingdoms' cares now for the temporal dominion of the Pope! Let him stay in the Vatican and find as much enjoyment as he can in the thought of his infallibility; let him decree new articles of faith; let him raise a few more dead 'saints' to thrones in heaven, and kindle new fires in purgatory for those who may hesitate to worship these new divinities of his creation; let him levy Peter's pence from his spiritual subjects throughout the world; let him add new bones of martyrs, new bits of Christ's vestments, new pieces of the cross to the number of his relics; let him send forth new encyclicals against Bible Societies and modern thought; let him admit revering and delighted Ritualists to the privilege of kissing his most holy slipper; these things he may do to his heart's content; but dismiss his army he must; lay down his temporal crown he must.

The Archbishop of Paris addressed a pastoral to his clergy on the 15th of August in which he reminded them that France was placed under the special care of the Virgin Mary, whom Pius IX declared Immaculate before declaring himself Infallible; and bids them rely on her protection. But if she is not able to keep Pius IX on his temporal throne, what wonder that she should fail to stem the advance of the Prussian host on Paris? It is well to take note of the position taken up by the Roman Catholic clergy of France as set forth in this pastoral. It is a most solemn moment in the history of France; if ever there was a crisis suited to bring an awe over the spirits of men, and awaken religious thoughts in the most skeptical minds, this surely is such a crisis; it is the 15th of August, the Emperor's fête-day; the Prussians have scattered his forces, advanced into the very heart of France, and the only question seems now to be as to the totality of the ruin evidently impending; it is a moment when even the most profane would be likely to realize their need of a divine hand interposed to save them; in such a moment what do we hear? A deliberate declaration by the highest authority in the church of France, that the one hope of the country is the Virgin Mary, the Queen of heaven. Is it conceivable that men should ima[illegible] themselves Christians and yet use such [illegible] thenish language in a great crisis of the country's fate? For who is this Virgin Mary, this Immaculate *Dame des Victoires*? She is a goddess, an ideal and fictitious woman raised to the throne of heaven (the 15th of August is also the day of her "assumption") and invested with all pow[illegible] in heaven and in earth, to be used specia[illegible] in behalf of the nation that shall make [illegible] greatest number of images of her, some[illegible] them colossal, and array them in the p[illegible] tiest and most costly robes, with pearl ne[illegible] laces and every thing delighted in by wo[illegible] and shall address her in language of the [illegible] supreme devotion. Alas! for the blasphem[illegible] that presumes to give to such a one the name of the mother of Jesus, the meek and lovely Mary, who looked to the crucified One as her only hope. Of all the heathenisms on which God looks down, not one is, we are entitled to believe, more odious in his sight than that which presumes to call itself by the name of Christianity, and cuts off the millions of Roman Catholic Europe from the saving knowledge of the Son of God, by the invented Gospel which it imposes upon them as his. Their calling upon Mary in this hour of a nation's calamity, is as offensive to the Most High, as was the invocation of Baal

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by the false priests and prophets who strove against Elijah on Mount Carmel, or rather, we may be assured, far more so, because the Gospel is nigh unto those who now give to a creature of their own imagination, the honor due to God only.

A FEW REMARKS UPON THE DIFFERENT SCHOOLS OF PROPHECY EXTANT AT THE PRESENT DAY.—II

"THE SIMPLE FUTURIST SCHOOL."

(*Communicated.*)

The terminus *a quo* this school may be said to start is 1. Cor: xv. 52, "the last trump." Searching the Scriptures, they find the seventh trumpet of the book of Revelation to be the last of which any mention is made, and upon further comparing of passage with passage, they discover as much correspondence as they could desire. For instance in 1. Cor: xv. 51, the Holy Spirit speaks of a "mystery," whilst again in Rev. x. 7, it is declared that "in the days of the voice of the seventh angel, when he shall begin to sound, the *mystery* of God should be finished, as he hath declared to his servants the prophets." Upon turning to see what actually does take place when the seventh angel sounds, they find it ushers in immediately, or in other words, heralds the reign of Christ as depicted in Rev. xx. 4-7, and, therefore, as this last passage involves the resurrection and ascension of the just, described in 1. Cor: xv. 51, 52, this latter must be the "mystery" referred to.

The only other scripture in which the word "mystery" is employed in a manner that can at all be brought to bear upon this argument after a sensible sort, is the Epistle to the Ephesians, wherein the admission of the Gentiles to the spiritual privileges of the Jews is so entitled. But were this done, it would not militate against the argument in the least, because if this be the "mystery" that is to be finished at the last trump, namely, the last Gentile come in to the church, then there will be nothing to cause our Lord's further tarrying, and He will forthwith take up His great power and reign, as at the first argument! Those amongst this school, however, who are critically disposed, will not admit this mode of construing the word "mystery" in this place, "for," say they, "Scripture does not say 'the mystery of God should be finished, *which* he hath declared to his servants the Prophets,' but, *as* he hath declared"—that is, *in the manner* he hath declared—meaning, that it is the mode of accomplishing a mystery that is here intended, not the nature of the mystery itself.

To this the "Extreme Futurist School" bring forth the following objection, viz., that in all cases, the different churches are exhorted to live in the expectation of the coming of Christ, and, they derisively ask, "Are we to look for Christ or Antichrist?" The Simple Futurists answer, "For Christ undoubtedly;" and proceed to explain themselves in the following manner:

"If I receive a letter from a friend informing me that he will be with me by the 6-30 down-train, I expect him accordingly. In the course of the day, business taking me into the town, I cross a bridge that spans the railroad simultaneously with the ringing of a certain bell. 'Ah!' say I, 'there's the one o'clock bell calling the operatives to work again. It now wants but 5½ hours to the arrival of my friend.' So with the coming of Christ! His Word tells me, He will come at the seventh trump, until He does, I am to "occupy," to go on with my work, and do my duty in that station of life in which He has placed me. (Luke xix. 13). If whilst doing so, I notice going on around me, anything similar to the events which are to precede the day of Christ, I make a mental register of them accordingly, and expect my Lord to be all the nearer for them. I do not "look out" for the events, any more than I crossed the railway-bridge to look out for the bell. I look for my Lord from heaven, and let things take their course, noting the signs of the times as they present themselves."

They further fortify their views with the fact of Peter having been told by our Lord Himself that he should pass through the portals of the grave (John. xxi. 18-19; 2. Pet: i. 13-14), as well as Paul's expecting the same ordeal himself, (2 Tim: iv. 7); not to mention moreover such texts as Matt. x. 23: xxiv. 14 and many others, and they ask, how can the seventh trumpet be sounded before the six preceding? or in other words, how can our Lord personally appear *at any moment*, despite His own pre-engagements, too numerous to mention?

The whole difference they consider hinges upon the sense in which the "coming of Christ" is spoken of. Is it His actual presence that is meant, or the precursory events that usher in His arrival? This school say the latter, and concede that *they* may begin to take place at any moment. It is like a crowd of spectators waiting to see the Queen pass. They are all on the tip-toe of expectation, when suddenly the sun's rays flash in the distance, upon the steel helmet of a Life-guardsman. "Here she is!" is the cry, by which is meant "There's the paraphernalia. She cannot be far off now!" So with the coming of Christ! "He will not come" say they "without van-couriers." (Joel ii. 31. Malachi iv. 5), and their appearing will be tantamount to the Lord's coming, as has been just now illustrated; "moreover" they add, "if a rapture of the church is to take place at between Rev. iii. and iv, then instead of its being at the *last trump*, as stated in 1. Cor xv. 52 it is to be, it will be at the last but seven!!!" To this, the Extreme Futurist school rejoin: "May it not be the last trump of *this present dispensation*?" The Simple Futurist then replies: "This would be the last but seven notwithstanding! and besides, where is such an expression used? Moreover, the word 'last' is in the superlative degree, so, where are the other two trumps *of this dispensation* that are to fill the comparative and the positive?"

Not that they deny that there are different dispensations. On the contrary, they consider Rev. xiv. 4 ....."*firstfruits* unto God and to the Lamb," of itself clearly to indicate this, interpreting as they do this expression to allude to the firstfruits of the dispensation of Judgment. (Rev. vii.) But they do object to the redeemed of *all* dispensations not being considered *one* body,—the Church, which very few Extreme Futurists will allow.

They also admit that the position of the Church should exempt her from any participation in the Apocalyptic judgments, and quote Luke xxi. 36 as their authority, acknowledging at the same time, that there will be many individual Christians, who *not* being watchful and prayerful, will be ensnared (34, 35) in them, *but* though ensnared, will be staunch and stedfast notwithstanding, (Rev. vii. 14: xiii. 10: xx. 4.) and not submit themselves to Antichrist. With regard to the others they are quite satisfied with such promises as are contained in Ps.: xxvii. 5: Zeph.: ii. 3., and do not see the necessity for supposing there will be any "rapture." As in the "Reign of Terror," the Royalists escaped into England, and not into the clouds, so, they think, will be the mode in which the Lord will shelter them, when the time comes.

Thus much for the "Simple Futurist School." The above remarks embrace all their distinguishing features, upon which all of them agree. Individual peculiarities, both amongst them, and amongst the "Extreme Futurists," have been passed over, and only doctrines upon which the *whole* body is unanimous, brought forward. The "Continuous School" will form the subject of another paper.

THE SECOND ADVENT. XXXII.

"What manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God. 2 Peter iii. 11, 12.

The Apostle Peter tells us expressly that the day of the Lord for which Christians look, and whose coming shall be as that of a thief in the night with reference to the unprepared multitude, shall be a day of conflagration; "the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein, shall be burned up." There are however to be new heavens and a new earth, the abode of the righteous; Christians look for these when they look for the day of the Lord. The fact that in the day of the Lord there is to be this tremendous manifestation of the wrath of God against sin, constitutes a most powerful argument for holiness, godliness, watchfulness on the part of the Christian. Then again, we see that a right view of the day of the Lord's coming, leads to purity of life and thorough consecration. As though to prepare his readers for the possibility that this manifestation may not be till future ages, the apostle says that there shall come in the last days scoffers, arguing from the fixity of nature's laws and the constancy of their operation, against the expectation of such a catastrophe. The possibility of a deluge was denied on similar grounds, in the days of Noah, when a long interval succeeded the prophetic announcement.

The conflagration spoken of is the obliteration of the curse. In the New Jerusalem "come down from God out of heaven' there is no more curse. When Adam fell, a curse passed upon the world, the world had been made subject to him, and it now found itself subject to a sinful race; sin was to reap its harvests, gather its treasures, explore its mysteries, avail itself of its powers. The day of the Lord, otherwise called the day of the restitution of all things, is to deliver the world from the tyranny and pollution of sin, from the bondage of corruption; this abode of ours is to pass through the baptismal fire of divine wrath, and to come out renovated, the meet abode of the righteous. God's wrath is against sin which has thus cursed the world; and in dealing with sin he deals with all the ramifications of sin. This is exem-

plified in the conversion of the sinner; in passing from the bondage of sin to the liberty of the children of God, he finds himself in a new world; he is a new creature in the midst of a new creation; the light of the glory of God in the face of Jesus Christ, shining into his heart makes all things new within and without, for all is seen to be of God; old things are passed away; the earth is to him (as to the seraphim) full of the glory of God. And many a believer has been able to use language expressive of such an experience, and to declare that every thing, every leaf, every bird, every insect, every blade of grass, every star, every cloud had a message of love to his soul from the infinite and blessed God. When Adam fell, the cloud that came over his spirit was between him and all the works of God, in that they were seen apart from God, disjunct from the Maker and Preserver, and consequently he could see nothing as it really was. When one believes, his eyes are anointed with eye-salve, and the smile of God breaks lovingly upon his enraptured gaze whichever way he turns; thus is it, according to his faith; but who can tell what it shall be when faith is perfected, when with a heart filled with all the fulness of God, and a spiritual body like unto His glorious body, we look forth upon the creation of our God and our Redeemer? Destroy this world in a merely physical sense, and create a new material world, magnificent as you please, and put sinful men into it, and will it be in any proper sense a new world to them? No, for the blight within blights all without, and this world like the former shall be held in the bondage of corruption, and the change will be no more than that which the emigrant from one continent to another finds. Yes, gratify the fancy sometimes indulged, and let the aspiring spirit journey from Earth to Mars, to Jupiter, to Saturn, to Sirius and Lyra; if the spirit is not delivered from the mist of sin, all these worlds will be essentially one; the estrangement that shut it out from God and from satisfaction here would do the same there.

But who could tell us confidently what form, or if the form what measure, there should be to the revelation of God's wrath against sin, in that coming day? Enough that we know it to be against sin; all creation shall be employed to set forth the wrath of God against sin, even as it used to set forth his love to those who embrace his Gospel.

We look for such things. Who look for them? How very, very few are they who live in the habitual realization of this great truth, and are proof against the glamour of this world, the pride of life, the attractions of wealth. But they who are truly looking unto Jesus know that there shall be the revelation of the wrath of the Lamb, when rich and poor, wise and ignorant, great and mean shall call upon the mountains to fall upon them and hide them from the face of Him that sitteth upon the throne and from the wrath of the Lamb. Well, what manner of persons ought they to be in all holy conversation and godliness? How different should they be from those who know nothing of such a day of wrath to come? How little should they be affected by the things which captivate others? How strange it would be if they too were intent upon acquiring lands and rearing stately edifices for themselves; if they too were lifted up and cast down by the smile and the frown of the world; if they shrank from self-denial in the work of making known Christ; if their breasts harboured such impure tenants as variance, strife, jealousy, resentment, pride, self-will, censoriousness. Not thus can any really look for and haste unto the coming of the day of the Lord; but by prayerfulness, watchfulness, separation from evil, self-subjugation, faith, hope, humility, brotherly-kindness, consecration, faithfulness, spirituality.

WHAT IS TRUTH?

Pray ye the Lord of the harvest that he will send forth laborers into his harvest. (Matt. VIII. 38.) Jesus saw that large numbers of the people were to a certain extent awakened; they were impressed by the wonderful displays of divine power in the midst of them; they felt that God was speaking very powerfully; the kingdom of God seemed to be near at hand; many of them were convinced of their sin; but they felt at a loss to know how to proceed: what was expected of them? what should they do to be safe? They felt their need of instruction. There were thousands; many more than could get near to Jesus. There were scribes and lawyers and Pharisees, Herodians and Sadducees, and many others offering to teach them; but could they commit themselves to the guidance of teachers who had so little in common with Christ? Our Lord saw and compassionated this state of mind; saw them scattered abroad, fainting, as sheep having no shepherd, needing some to guide them and not finding what they needed. His soul yearned over these awakened sinners, these enquirers. The harvest was plenteous if there were only laborers to gather it. He teaches his disciples to look to their heavenly Father, the Lord of the harvest, and ask Him to send suitable laborers into the harvest. He was about to set them apart for this very work. He bids them pray God to do that which he was himself just about to do. He thus showed his oneness with the Father. And he shows us also that even when a blessing is ready to be bestowed, there must be prayer for it because it is given. God does not carry on his work of redemption without the co-operation of his people in prayer. He leads them to look at the moral desolations around them and recognize the absolute need of help from on high. He is the Lord of the harvest; no one else has any right to reap; unless commissioned by him men enter this field at their peril. 'How shall they preach except they be sent?'

He gave them power against unclean spirits, and to heal all manner of sickness. (Matt. x. 1) He did not give them any new faculty, the consciousness of any new capacity; he gave them authority: that is, he assured them that the same divine power which had waited on his word would wait on theirs; they could only go forward in faith; consciously, so far as their sense of power was concerned, they were as poor and weak as ever; it would be with them according to their faith. They had the assurance of Christ that the unclean spirits and various forms of disease would be vanquished by their word; they relied upon this assurance and went forth with this word and came back rejoicing. Christ gave to them as he gives to us; all depended on the appropriating power of faith. The power is in God and remains with God; but the exercise of that power waits upon his word, even upon the word which we are to receive by faith into the heart and then speak.

Go rather to the lost sheep of the house of Israel. (6.) If they had gone to the Gentiles or Samaritans, it would have effectually hindered the Jews from receiving their testimony. Any amount of evidence would have been neutralized by this one consideration. The Jews were to be without the semblance of an excuse for their rejection of the truth. The lost sheep were all they who knew not the true Shepherd.

Raise the dead. (8) The apostles seem not to have had faith for this till after the day of Pentecost. The power was with them, but was not available for want of faith. So there is an immensity of divine power with the church now that is not exercised because of want of faith.

Take nothing for your journey. (Luke IX. 3.) When one is required to set out on a journey, he immediately finds himself beset with the cares of preparation. He is going among strangers, he can get nothing without money, all the hundred-fold aids that belong to his daily life are withdrawn, provision must be made against all manner of contingencies. Our Lord hastens to notify his disciples that they are to lay aside all anxiety of this kind; in fact, they are to avoid making any preparation; they shall not take any baggage with them, not even change of apparel; they are to have no money whatever in their purse, no supplies of food in their wallet. He that sends them forth knows that the laborer is worthy of his hire, and will see to it that he has it. They are to have faith in him relatively to this. They had something better than silver and gold; even the word of God; let them faithfully declare this and they should not want any good thing. Their mission was to be purely a mission of faith, and it was to be manifest to all that it was that. According to their faith God would bear testimony to them by signs and wonders; the sick, the blind, the possessed should be recovered; and many would regard it a privilege to entertain men who considered it more blessed to give than to receive. Doubtless the servants of the Lord Jesus have power given to them when they are enabled to give their *entire* attention to the preaching of the Gospel, when the salvation of men is—not their chief—but their sole concern.

Neither staves. Save a staff only, Mark has it. That is, they were to go just as they were. If one had a staff in his hand let him go so; if another had no staff, no matter.

Inquire who in it is worthy. (Matt. x. 11.) They might be invited by some disreputable person, and a stumbling-block would be put in the way of others if they went with such. It will very effectually hinder the work of a minister to ally himself with some man of loud religious professions but bad life. The mistake is sometimes made, through want of Christian wariness. The admonition to be wise as serpents refers to this.

Shake off the dust from your feet for a testimony against them (Luke IX. 5.) That is, do this and no more. In other words, do nothing whatever by way of retaliation; nothing to punish them; you need not inveigh against them and you need not pray against them, or complain of them to the authorities; it is for you simply to submit and go; leaving the matter in the hands of God to be dealt with as seemeth good unto him. He may deal with them as he dealt with Saul of Tarsus; if they continue in impenitence, he will say to them in the judgment, Inasmuch as ye did it not unto one of the least of these ye did it not to me. Taught of his Master, the Christian sees the former result to be infinitely the more desirable, and, therefore, wrestles in prayer in behalf of those who are exposed to such wrath and negligent of such mercy. The slight done to himself is swallowed up a thousand-fold in the thought of their danger.

Beware of men. (Matt. x. 17.) They were not to be too ready to believe all the professions of interest that men should make. As the Lord Jesus would not commit himself to many that testified a readiness to embrace his doctrine, so they were to be on their guard against deceitful and unstable men.

Governors and kings. (18.) This discourse had reference not merely to the tour they were about to make, the instructions were intended to guide them in their missionary journeys to distant lands in after years.

The Spirit of your Father speaketh in you. (20). It would seem from all these instructions that scarcely anything is more calculated to hinder the preacher of the Gospel in his work than anxiety not only in secular matters, but also in spiritual. He is to walk by faith, not only touching the question of to-morrow's bread, to-morrow's safety, but also touching that of to-morrow's discourse. A man unaccustomed to the society of the princes of this world, might be thrown into a state of no little perturbation when first arraigned in their presence without a sympathizing soul near him; but the servant of Christ may abide in the conviction that the Spirit of wisdom shall be with him and shall teach him in the moment how to answer. But unless habitually under the guidance of the Spirit he will find it impossible to exercise such faith at such a juncture. The promise is for those who are led by the Spirit, and whose minds are habitually occupied with God's word. Life in the Spirit requires that we should know the Spirit, and have 'the peace of God which passeth all understanding' reigning ordinarily in our hearts.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

MY DEAR MR. EDITOR,—The *Indian Mirror* of the 12th August refers to a lecture which I delivered in Mangalore and quotes a sentence from

it, in which quotation I am made to say "that the soul as it came from God was pure, but the body as it came from our sinful parents was corrupt and sinful, so much so, that through the corruption of the flesh man's soul even got the infection and became sinful."

Of course I never said such a thing, and I trust that the *Indian Mirror* itself will correct the statement. At least the representative of the Brahmo Somaj in Mangalore has promised to write to the *I. M.* asking that it should be corrected. In the meantime I beg you to be kind enough to contradict it in your columns.

As for the terms "illiberal" and "narrow" which are applied to my lecture, I think a Christian Missionary has no reason to protest against them, when they come from the Brahmo Somaj, as in this case they can scarcely be considered a reproach. The "liberal" and extremely "wide" principles of the Somaj are at least not directly the perfection we strive after.

Believe me, yours truly,

B. GRAETER.

German Mission, Mangalore.

Epitome of News.

SATURDAY, SEPTEMBER 10, 1870.

—*Saturday Review*:—"As the world's judgment has been invoked on the merits of Mr. Dickens's will, we must say that it strikes us as being rather a painful document. The natural reluctance to say this is diminished by the fact that the will was written to the world. Mr. Dickens's last charge to mankind is of the nature of a solemn rescript, *urbi et orbi*, quite as much as a testamentary document. It is a *piece justificative*; which implies that there is something to justify. It is not the first time that Mr. Dickens has invited the whole world to survey his private and domestic concerns. His will is the complement of that strange document which Mr. Dickens published—and which Messrs. Bradbury and Evans would not allow to be published in a periodical of which he was editor and they were proprietors—when he separated from his wife. As to the rights or wrongs of that separation, or rather of what led to it, we pronounce no judgment, because we have no means of forming a judgment. Anyhow the incident furnished a remarkable absence of good taste and, as most people thought, of good feeling, and all on one side. Mr. Dickens paraded his domestic life to the world; Mrs. Dickens from that day to this has kept a modest and creditable silence. That Mr. Dickens had wrongs we shall neither deny nor affirm; that Mrs. Dickens had none it would be hard to believe. One wrong she certainly had; she was assailed by her husband in public. Mr. Dickens might have had justice all on his side; we do not say that he had not; but generosity on that occasion he did not display. And generosity he has not displayed in his dying testament. With the worst taste, Mr. Dickens, when in the vigour of life, affronted his wife by making his married life public property: and dying he has repeated the wrong and offence. Profuse and unctuous and stilted in his expressions of gratitude to his wife's sister, liberal in the provision that he has made for that lady, not forgetful of another lady, he has reduced his wife's income by one half after his death, with something of a self-laudatory announcement that he has already been far too generous to her during his life. He leaves to his wife, as an annuity, the interest of 8,000*l*, coupled with the boastful reminder that he has since their separation allowed her 600*l* a-year. We hardly call this 'brave' or 'earnest.' If Mr. Dickens had been annoyed by his wife's temper or lack of sympathy with his noble nature, some lingering touch of the human kindness of which we are told that he as the evangelist might have warmed his heart or his pen when he came to speak of the mother of his children with the words of a dying man. His heart might be all charity and all love to the whole human race, but it was chilly enough to one dispossessed lady, that lady his own wife—who, whether she has wrongs or sorrows, at least kept them to herself. To Miss Ternan and Miss Hogarth Mr. Dickens very likely has duties, and he has cheerfully recognised them by word and deed. Are we told to believe that all his duties to his wife were summed up by giving her an annuity, without a single word of recognition, or if it were needed, or forgiveness and reconciliation? After saying this, which only a sense of duty, stimulated by the provocation offered by Mr. Dickens's worshippers, has extorted from us, we shall not waste our time in exposing the bad taste of what the illustrious testator inserts in his will about his funeral. The ostentation of unostentatiousness is as offensive as the display of the most exaggerated love of posthumous honours and expensive obsequies; and among the social vices which Mr. Dickens's works have exposed, the pride which apes humility is rather curiously illustrated in his death."

—It is recommended that letters usually sent to England *via* Marseilles, should be sent via Trieste. They can only be prepaid to Alexandria.

—*Star of India*: "The fair wind and progressive tide which have already followed our efforts to place a daily paper of average capacity within the reach of a large number of readers—European and Native—of moderate means, convey the assurance that the idea of starting a cheap paper is perfectly sound in principle, and will, if our journal should be creditably conducted, eventuate in a measure of success which will in every way be equal to our most sanguine anticipations."

—M. Edmond About, the special correspondent of the *Soir*, whose supposed loss was generally regretted, has arrived safely in Paris, and has given in the *Soir* a long account of his adventures in Alsace after the route of McMahon's army, of which he was an eye-witness. In the confusion his carriage was upset by a rush of cavalry hastening out of the way of pursuing enemy, and he made his way on foot to Saverne.

—*Times'* correspondent: "Marshal McMahon's personal baggage, his official and private letters, the plan of the French campaign in cipher and deciphered, &c., have fallen into the hands of the conquerors. It is characteristic of modern French strategy that no maps of France (especially of the Vosges) have been found in the officers' baggage, while many excellent sketches of the country beyond the Rhine, and of the routes to Coburg and to Berlin, &c., have been discovered, as well as sketches of the country beyond the Rhine. The blow appears to have been quite appalling in its suddenness.

—*Pall Mall Gazette*: Paris, Aug. 18: "The Emperor left Metz at half-past 3 on Sunday afternoon, and went to Longeville, near Metz, and put up at the house of Colonel Henocque, his Staff encamping on the lawn. Always capitally informed, the Prussians took it into their heads to carry off His Majesty. Hiding themselves during the night in the little pickets round the Chateau Frescati, and the neighbouring farms, they sent a squadron of Uhlans across the railroad, while they opened fire on the village of Mouline, situated to the left of Longeville, in order to intercept all aid. Fortunately for the Emperor, the French engineers blew up the railway bridge under this fire, and the Uhlans, being cut off, and finding a strong force at Longeville, surrendered. The next night the Emperor passed at Gravelotte in the house of a farmer named Plaisant, and at 4 a. m. he got into an open chaise with the Prince Imperial and drove away, taking the valley the most remote from the Moselle, as the Prussian gunners were alread getting in motion. It was found necessary to protect the road with Grenadiers of the Guard and three regiments of cavalry. The Emperor passed through Conflants, breakfasted at Etain, and entered Verdun without further molestation. At this moment Bazaine was engaged in checking the armies of Prince Frederick Charles and Marshal Steinmetz. A Staff officer galloped into Verdun with news of the result, but the Emperor had just left for Chalons with the Prince Imprial, and hardly any escort. At the station he asked for a train; the station-master said 'I have nothing, Sire, to offer you but a third-class carriage.' I will content myself with that,' replied the Emperor, who took his seat on the hard board, refusing a cushion from his carriage. He asked for a glass of wine, and the station-master washed out the glass he had just used at breakfast and gave the Emperor a drink. The Prince Imperial, who was greatly fatigued, demanded to wash his hands and face, and performed his abulutions in the station-master's glass, using his pocket handkerchief for a towel. On the morning of the 17th the Emperor reached Chalons, and there are divers reports abroad as to the reception he met with at the camp. Some of the evening papers say that he has retired to Rheims, and I am inclined to believe that such is the case. The Gards Mobile is said to have flung at him such epithets as, 'assassin,' &c."

—The following is an extract from a private letter written by a lady engaged in attendance on the sick and wounded at Homburg:—"August 8, 1870.—I send you a few lines as I am sure you will like to know how we are getting on in this most unhappy part of the world. Our troops until now, thank God, have had a succession of victories; but gained only by great loss of life, and followed by the fearful sufferings of the wounded. Though not very near the scenes of action, we see and hear a great deal, as the wounded are being brought here in numbers. You will read many particulars in the papers, although it is doubtful if they will publish the atrocities committed by the Turcos—savages by nature, they stab and kill the wounded on the field. In the last engagement they scalped several wounded Germans, flayed their faces alive, and stabbed them with penknives. Three German officers found in this state by their comrades prayed to be shot instantly to be relieved from their sufferings; their wish was complied with, as there was no chance of life. Of three Hanoverian soldiers caught by the Turcos, they cut off the hands, noses, and ears. Another Turco, who had both legs shot off, crawled with difficulty to a wounded Prussian, and bit him in the neck; another, also wounded, shot an officer (from behind) dead through the neck. Several Turcos were brought here among the wounded, and placed in the highest rooms of the lazaret (into which the barracks have been turned), but one being so very ill was thought incapable of mischief, and was placed with some of the Prussians. To-day, however, he seized an opportunity to stab to death the wounded German lying near him with a large penknife he had kept concealed in the lining of his trousers. For the sake of justice, and to calm the general excitement, he is sentenced to be shot to-morrow morning."

Overland Mail, Aug. 19: All the northern ports of Prussia are now blockaded, and there has been an engagement in which the Prussians announce their fleet suffered no losses. Several German merchant vessels have been captured on the homeward voyage; many have put into British ports for safety.—Three days hence Paris will be covered by a line of defence mounting 1,000 guns. —General Sheridan, of the United Sates' Army, will remain at the King of Prussia's head-quarters—*M. Emile Ollivier* has fled with his wife to Italy. He was hooted at the railway stations whenever recognised. Prince Napoleon has sent his childern to Prangins in Switzerland, and has removed his valuables from the Palais Royal.—It is reported that the Emperor has been attacked with febrile monomania, during the paroxysms of which he incessantly cries out that he has been betrayed.—The Archbishop of Canterbury has formally accepted the resignation of the Right Rev. Dr. T. N. Staley as Bishop of Honolulu. It is doubtful whether another bishop will be appointed.—Admiral Farragut, who commanded the United States' navy during the civil war, died on Saturday, August 13, at the age of seventy. He was fighting against us in 1812, being then just thirteen years of age.

—The following disclosure of the *Moniteur*—a journal altogether favourable to the Empire and the war—shows in what sort of good order poor McMahon retired:—

"On Sunday, August 7, a special train came into Nancy with some of the wounded. Marshal McMahon accompanied them. He came 'precipitately' to Nancy in search of subsistence for his troops, the enemy having taken all his provisions. His troops had eaten nothing for twenty-eight hours. The marshal went on foot from the railway-station to the Cafe Boillot, a well-known rendezvous of the officers of the garrison. He was in such a state as to be hardly recognised. He was covered with mud from head to foot, his hands were black, one of his epaulettes had been carried away by a bullet, the skirts of his uniform were full of bullet holes, his telescope was broken asunder by a ball which at the the same time slightly wounded him in the hand. He had not had time to take off his Hessian boots and long spurs. Everybody in the cafe, as soon as he was known, respectfully saluted him. He hastily called for some cold meat, for he had not tasted food for twenty-eight hours. He wrote a letter while he was eating, and was very soon joined by an officer who is believed to be General de Failly; they went into a private room and had a short consultation, after which the marshal went

back by rail with the provisions he had bought for his soldiers. An inhabitant of Nancy, personally acquainted with the marshal, asked him news of the Cuirassiers. His answer was—'The Cuirassiers! why there are none of them left.'"

This story is so extraordinary as to require an attestation, and accordingly the *Moniteur* attests it not only by its own credit, committed by conspicuous printing and the absence of any, 'reserve,' but by the signature of the initials, E. B.

—*Times*: "What force of surgeons, bearers, or nurses, could relieve with adequate promptitude the sufferings of such a battle-field as that of Woerth? The butchery is consummated in a few short hours, at a time and place alike unforeseen. Night falls, and floods of rain pour upon acres of bruised and torn flesh and blood. At the best, what are the hopes of the wounded? A jolting ride over rough ground, in carts without springs, to the railway, and then a tedious journey to the hospital. Human ingenuity never devised such tortures as were shrouded under the brief telegrams of the recent battles."

"All the owners of houses along the fortifications round Paris have received orders to turn out, and demolish their residences. Those who do not understand the secret of knocking a house down are permitted to apply to the military authorities, who will kindly perfrom the operation at 'their expense.' The memorial chapel of the Duke of Orleans is condemned. The Bois de Boulogne and the Forest of Vincennes will be fired at a moment's warning."

—The *Catholic World*: "The Catholic Church is the medium and channel through which the will of God is expressed. The chain of communication, composed of the triple strand of revelation, inspiration and faith, stretches underneath the billows of eternity to the shore of time, *from the throne of God* TO THE CHAIR OF PETER. The finger of the Pope, like the needle in the compass, invariably points to the pole of eternal truth, and the mind of the Sovereign Pontiff *is as certain to reflect the mind and will of God* as the mirror at one end of a submarine cable to indicate the electric signal made at the other."

MONDAY, SEPTEMBER, 12.

—Galle telegram; Shanghai, Aug. 18: Thousands of fans bearing pictures of the Tientsin massacre have been circulated, representing the burning of the Cathedral and the murder of the Consul, whilst a Mandarin is depicted as present in his official chair.—The British Minister's house at the Hills has been broken into and robbed. Chinese instructors are occupied at Pekin drilling soldiers armed with foreign rifles.

Hongking 25: Affairs at Tientsin are becoming more unsatisfactory. The Chinese are massing large numbers of troops there.

—It is stated that two German vessels have been captured off Singapore.

—Calcutta, 10:—In the case of the Wahabee prisoners, yesterday, Justice Norman's judgment was read, refusing a writ of *main prise*, on the ground that the writ was obsolete.

—The Baroda correspondent of the *Times of India* makes the annual announcement of the discreditable honoring of Gunputi by H. M.'s officers, thus: "The Guicowar's usual annual procession in honor of the Gunputtee festival came off yesterday evening. The various troops of His Highness looked quite smart and soldier-like in their new uniforms, and were praised for their firing, which was considered unexceptionable. A tent was erected for the Resident and Staff, also for the ladies and gentlemen of Camp, in front of which was formed the guard of honor. This evening the ladies and gentlemen (who choose to attend) are to be treated to a *Satmaree, i.e.*, elephants tormented by men, who, in turn, are made to run by the elephants."

—*Times of India*: "A native shoemaker and his wife were charged at the Girgaum Police Court, at the instance of Dr. A. M. Rogers, with starving their two children, who appeared greatly emaciated from want of nourishment. The children were sent to the Police Surgeon for a report as to their condition, and their parents were remanded to jail meanwhile. We learn that one of the children died on Saturday at the County Jail."

—Fall of rain up to Saturday, 59 inches.

—*Daily News*: "Under the Second Empire the population of France has scarcely sustained a normal and natural rate of increase; in many departments it has probably declined; the absorption of so large a portion of the fresh and vigorous manhood of the country into the forced celibacy of the army, and the voluntary celibacy of the religious orders, have not helped to correct this alarming tendency. Germany, on the other hand, notwithstanding her large and continual emigrations across the Atlantic, and her considerable colonies in all European countries, continues to grow in numbers at home."

—A Chunar correspondent of the *Delhi Gazette* thus announces the death of Colonel Weld: "During the night he became restless, when medical aid was summoned. Towards morning he struggled and fell off his bed, and over a parapet several feet high. Shortly after he expired. He had had apoplexy; and that coupled with his late trouble was the cause of his untimely death."

Are we understand that the fall had nothing to do with it?

—The following from the *Pioneer* bears upon the subject of European civilization in India: "We fear the standard of morality among isolated European residents in frontier districts is not very high. In Cachar and Sylhet, for instance, there is scarcely a tea-garden at which the assistant in charge, if a bachelor, has not found a temporary connection with some Munipuri women. At this fact, if it stood alone, we should not greatly wonder, nor should we think it matter calling for public comment. But we learn that an unholy system of traffic has sprung up by which Munipuri girls, just arrived at puberty and fair-skinned like all their race, are actually sold outright to Europeans by their bringers-up, to be abandoned by their masters in a few years for fresh purchases. We also hear that there is scarcely a bazaar in which children, so fair as to appear almost European, are not seen running about in a state of half savagery—a scandal to public morals and a disgrace to our national humanity. An orphanage for those poor waifs of vice should be established, or some other refuge provided. Public opinion let in on the system may perhaps do some good."

—*Daily Telegraph*; fortification of Paris: "The *enceinte* is fixed, by the law of April 4, 1841 at 38 kilometres. In that circuit there are 98 bastions, and more than 100 gates. Seventeen forts protect the rampart; of these the armament is said to be almost complete; but the subterranean telegraphs that should link them all together are not yet finished. For some days past the Seine has been dammed up at several points, leaving only the smallest space by which the water could get through. At a few moments' notice these passages would be blocked, and the river, swelling rapidly, would be forced into the ditches of the works. Three great gates only will be open when the 12,000 diggers now employed by night and day have completed their task—those of Bercy, Italie, and Orleans, each protected by massive works, and approached or quitted only by draw bridges. All the postern gates, which have been mere names and jests hitherto, will be solidly built up within a few hours; the ditches are already cut in front of them. Paris will be an island very shortly. The cannon are all ready. They are twelve-pounders, from the foundries of Strasburg or Toulouse. Each bastion will receive eight or ten. It is not in any way concealed, however, that these pieces are mostly very old. Dates of the First Empire, as I hear, may be found among them. But the gates, and the more salient points, will be provided with more modern armament. Sixteen hundred is the total number of guns to be mounted on the *enceinte* and the outlying forts."

—*Friend of India* on the Income-tax: "A joint family composed of several persons, each in receipt of a salary, yet assessed as one person, seems to us a thing utterly indefensible. Surely there is a great error somewhere."

TUESDAY, SEPTEMBER 13.

—*Star of India*: "As the Native authorities may have some difficulty in carrying out the demands for reparation made upon them, it is possible that the 'massing' of Chinese troops at Tien-tsin may only be a measure of precaution; but we are afraid it is more likeley to indicate an intention of resistance. Tseng Kwo-fan, the Viceroy of the province in which that city is, is the most powerful Mandarin in the Empire, and would certainly be little disposed to accede to any demands calculated to humiliate himself and destroy his prestige. He was the principal Chinese official engaged in putting down the great Taiping Rebellion, and is a good soldier, though now rather an old man for taking the field. Though given to welcoming foreign military improvements, he is understood to be in other respects a staunch adherent and influential leader of the old China party, and his power in the country is such that he has more than once refused, and with impunity, to carry out the orders of the Central Government."

—The *Star of India* thinks there is some reason to doubt that M. Prévost-Paradol died by h is own hand. Commenting on the evidence of the valet, our contemporary says: "The valet was so placed in an adjoining room, that he could hear M. Paradol saying, 'Do you hear, Auguste?' and yet he thought, that a report from that room of one of Colt's breech-loading Derringers came from the house next door. The Minister was shot under the left nipple through the heart, and yet, after that, he was able to make himself heard in an adjoining room; and, after being so shot, he was able to support himself during the conversation with his valet in the next room and till that valet came to his aid. The valet tried to keep him from falling and to support him to bed, and laid him down on the floor, tried to straighten him out, and made him 'more comfortable,' and had his own shirt and stockings stained with blood, and yet, though his master was in his night shirt, and he himself had heard the report of the pistol, he never discovered that his master had been shot until he himself went downstairs, *for vinegar and water*, and till his fellow-servant called attention to the blood on his own clothes!"

—Reuter's Express; Shanghai, Aug. 11: A flood is creating much distress on the Yangtze.

—The bodies of the French subjects who were massacred at Tientsin were interred in the grounds of the old French Consulate within the city. The French and English Ministers, ths two Admirals, and Chunghow, the Governor of Tientsin, were present.—Orations were delivered at the funeral by the French and English Ministers, and the French Admiral and Bishop. The Mandarins mustered in force, and soldiers guarded both banks of the river, which were crowded with people.

—*Times of India*: "Yesterday, at the Police Court, before Mr. Connon, a foreigner by name Williams, who keeps a refreshment shop on the Calbadevi road, was charged with selling obscene cards. The Magistrate convicted defendant, and, as a warning to others, fined him Rs. 150, with the alternative of rigorous imprisonment for six weeks."

—In an inquest on a Hindoo child two years of age, supposed to have been starved by its parents, the mother acknowledged that she had been in the habit of giving it opium. This, with want of food would seen to have caused its death. We have repeatedly called attention to the existence of this shocking habit of giving opium to infants to keep them quiet, a habit that will not be checked till some that practise it are made to suffer severely.

—*Madras Mail*:—"The Lord Bishop of Calcutta will be at Nagercoil on the 25th September, Trevandrum 26th, Navelicara 1st. October, Cottayam 8th. Cochin 11th, Ootacamund 15th, and Bombay November 8th. Dr. Milman will hold an ordination at Madras, and consecrate churches at Ootacamund and Bangalore, besides holding confirmations.

WEDNESDAY, SEPTEMBER 14.

—There are now 48,860 miles of railway completed in America.

—C. K. in the *Englishman*:

"Is this the voice to bid our children bleed,
The Chief to sway the flaming brand of France,
To head the vanward of the world's advance?
Lo! we have leant upon a broken reed,
And found our golden idol clay indeed.
O brothers! *This* the Prince of peaceful years!
Nought shall we reap from him save blood and tears,
No brighter fruit can spring from such a seed.
His sun is setting in eternal gloom,
Nor even the warrior's glory gilds his pall:
Napoleon's self must smile within his tomb,
At this mock Cæsar tottering toward his fall.
The Despot and the days are ripe for doom,
Who sees not God's handwrititg on the wall?"

—*Times of India*: "Shere Ali has failed to satisfy his ambitious son, Yacoop Khan, and that prince has fled to Herat with a body of Sirdars and horsemen."

"An imitation of the jury system is being introduced into Cabul. The governor and his naib have been instructed, in all murder cases, to consult with moonsiffs or arbitrators, before com-

ing to any decision regarding the guilt or innocence of the person charged. These jurors must be [redacted] from 'the respactable Khans and Sird[redacted]bul.'"

[redacted] and children of Pallonjee, killed [redacted] at the Reversing station on the [redacted] sought to recover Rs. 77, 500 [redacted] the G. I. P. R. They have been [redacted]00.

...ian Daily News: "We have received Part [redacted] of a valuable work by the Rev. O'Brien Smith, late editor of the *Suttyarnub* and *Education Gazette*. The volume has been complied from various Sanscript *poorans, tontras,* histories, fables; books on astronomy, theology, rhetoric, romances, &c. It is intended as a sort of classical dictionary and book of reference, and its references embrace Hindoo mythology, histories of giants, warriors, emperors, kings, *moonies, rishees,* and sages of Hindoo antiquity. It also gives the names and descriptions of the various Asiatic empires, and of the cities, rivers, mountains, trees, &c., popularly known to the Hindoos."

—*Daily News*: The question is not, will the Germans take, or, rather resume Alsace, but having taken it will they give it back. It was stolen by Lous XIV. nearly two centuries ago. Prescription might cover the theft; but it does not cover the right of re-conquest. Its population are German in race, in language, and in ways of life. The novels of Chatrian-Erckman describe modes of society and habits of thinking as characteristically German, as if Alsace were on the Baden side of the Rhine. The Alsatians themselves are indeed vehemently, if superficially, French—*Gallis ipsis Galliores*—but rather, it may be, by way of hiding from themselves the inner consciousness that they are not Frenchmen at all, than from any real or deep feeling. They are scarcely viewed as French by the people of the other provinces, with whom they are the subjects of a good deal of jesting, more or less good-natured. The stage Alsatian corresponds with our stage Irishman, as the butt and blunderer of the piece. A graver authority signally illustrates this feeling. In the brilliant 'Picture of France,' which commences the second volume of M. Michelet's History and in which the several provinces of the country are characterised as distinctly as if they were living persons, the gifted author declines to include Alsace. 'The French language,' he says, 'stops short in Lorraine, and I will not go further. I refrain from crossing the mountain, from looking on Alsace. The German world is dangerous for me. There is there an all-potent lotos, which makes one forget one's country.' Then he goes on to say that Strasbourg world conduct him to the Rhine, the Rhine to Mayence, Mayence to Cologne, and Cologne to the ocean. The Vosges are for him the real boundary between France and Germany. There is no doubt that the Germans feel it to be so, and little doubt that they will make it so in fact if they can."

—In the United States the Western Union Telegraph Company has adopted a telegraph money order system. A person paying money at one office, telegraphs to the payee, that the amount will be paid to him at the telegraph office nearest to him; and the payment is often made in a few minuets a hundred miles off. The commission is one per cent.; and there is no limit to the amount for which orders are issued, except the ability of the office on which they are drawn to [redacted]sh them at sight.

—The poor old man of seventy, who was im[redacted]oned at Serampore for non-payment of the [redacted]me-tax, has been released after being kept [redacted]onfinement for a week, as it was found he [redacted] no means of paying.

—The strength of every native infantry regi[redacted]nt in the Madras Army is to be reduced from [redacted] to 548 privates, *i. e.*, by 16 men.

—A letter from Muscat, dated 5th current, in[redacted]rms us that Syed Toorkee had landed at Soor, [redacted]d was soon to march on to Muscat. Azan Bin [redacted]as had met with several repulses, and one rumour has it that he was defeated with heavy loss.

—*Journal des Debats*: "According to a telegram received from Jerusalem, the dogma of infallibility would appear to have already given rise to complications more than regretable. The Armenian cathedral of the Holy City possesses precious relics venerated by both Greeks and Latins. The Roman clergy were, on 25th July last, to celebrate mass in that temple.

"On the preceding Monday, the Armenian patriarch declared himself opposed to the presence of a clergy which had just declared itself infallible. Very soon afterwards there were rumours and agitation, and complaints were laid by the Latins before their Consul, who necessarily, has informed the Legation of the incident. People's minds are extremely irritated.

"The harmony which, since the concession were obtained, is fatally broken. Acts of violence are feared. The Porte proposes, it is said, to send to Jerusalem, as pacifier, Munif-Effendi, whose arrival is impatiently looked for by the local authorities, who see with terror a storm brewing."

Thursday, September 15.

—Mr. Dosabhoy Framjee recommends Government to raise the minimum of taxable income to Rs. 1000, a good suggestion, and one *not* likely to be adopted.

—*Pall Mall Gazette*: "On the Emperor's fete day, which is also the Feast of the Assumption, the Archbishop of Paris addressed a pastoral to his clergy, in which he pointed out that France is placed specially under the care of the Virgin Mary, who will surely protect her. The *Univers*, however, much fears that France has been abandoned by the Almighty in consequence of the recal of the troops from Rome—doubtless forgetting, says a Democratic paper, that Prussia is Protestant, and that the God of the Catholics would act with inconccivable levity if for such a trifle as Rome He were to range himself on the side of the heretics."

—At a late meeting of the British Medical Association at Newcastle, Dr. John Murray presented a paper on "Snuff-taking, and its utility in preventing Bronchitis and Consumption," in which he remarks that an habitual smoker seldom or ever died of consumption, and that the progress of consumption is frequently arrested by practising the habit of snuff-taking. Strange this was never noticed before.

Friday, September 16.

—*Government Gazette*: "The Overland Mails per P. & O. Company's Steam Packets will leave Bombay on Sunday morning during the remaining months of the present year. The next Overland *Mail will be despatched on the 25th instant.*—The Mail closes at the General Post Office at 7 P. M. on Saturday.—We trust these arrangements may be modified.

—Deaths last week 297. By Cholera, 16.

—The Postal peon who was detected in tampering with letters at Byculla, has been sentenced to rigorous imprisonment for three years. The prisoner was in a position to employ a first rate barrister.

—Professor Wordsworth, in the *Times of India*, thus dismisses the reign of Napoleon III: "What has he made of *France?* The answer is easy. He has doubled her national debt; he has wasted her blood and treasure in needless and inglorious wars; he has suffered her, as M.M. Chevalier and Drury have shown, to fall far in the rear of other countries both in popular and scientific education; he has surrounded himself by a currupt Court and Senate, and filled his mock Parliment with servile placehunters and political lacqueys; he has alienated all the allies of France by treachery or irresolution; he has consoled himself for the scorn of every manly thinker and poet in France by the patronage of the most corrupting literature and art; he has so managed the affairs of the country that honourable men have shrunk from any association with them, that Frenchmen have lost all faith in the honour of Public men, and are now less capable than ever they were of self-government He has permitted, or been incapable of preventing, corruption and jobbery in the army, and preferred adventures and gamblers like St. Arnaud and Bazaine to men of genius and conscience like Trochu. And lastly, he has plunged the country, by his precipitation and incapacity into an unparelled disaster. The first Napoleon lost France the conquests of the public; his successor, it may well be, the very conquests of Louis XIV. Truly these Bonapartes have been fatal to France; and yet, in spite of these ignoble catastrophes of personal rule, there are Englishmen who hanker after a government of that type, and love to repeat the shallow sneers on parliamentary government which Conservative witlings have so often pilfered from Frenchmen. The immediate future of France is indeed a dark one; and no one who cherishes an affection for that generous nation can look unmoved on her present trouble, on the terrible penalty which she is paying for having been faithless to her great destinies, and sold her birth-right for a mess of potage."

It is impossible to forget, however, that France herself is largely responsible for the misfortunes that have come upon her.

—*Times of India*: "Italy now enters on her long denied and long coveted possession, but without either of the two men who have done most towards that end sharing in the triumph. Garibaldi is virtually an exile at Caprera, and Mazzini is a prisoner at the very fort of Gaeta, where Pius IX. waited his turn until, by grace of French bayonets and cannon he was again restored to St. Peter's patrimony."

—The Bishop of Calcutta has forwarded a form of prayer for Peace, to be issued in church service, where the prayer in time of war is used.

—The *Bombay Gazette* on the present situation: "The German line of communications lengthens at every stride made by the advancing army, and it will try even their superb organization to supply the troops and secure the long line. The base of the army is still on the Rhine, and will be until Strasbourgh and Metz have surrendered. The last named place, although it does not interrupt direct communication with Saarbruck and Saarlouis, detains a large army, necessitates the adoption of a longer line by Nancy and Pont-a-Mousson, and adds a certain amount of insecurity to the road. Toul is also important, since it lie close both to the great Paris road and the railway. No doubt the Germans can pass the Meuse above and below Verdun, also, yet this place makes a break in the best military road eastward from Chalons. It will thus be seen that they are far from being solely in possession of either the Moselle or the Meuse. On the other hand they have a strong grip of the Marne from Vitry to Rheims, a partial hold of the Aisne, broken by the refusal of the Commandant of Soissons to surrender that strong strategic place, and a force on the Oise, the road running along the right bank being in their possession. The intermediate base is, therefore, from Vitry to Laon. Soissons bars the direct road to Compiegne, and although the fortress has been turned, for German troops are reported at Compiegne, yet the loss of the road through Soissons and the bridge there will be a serious inconvenience. Great roads, in the main, must govern the movements of great armies, and the Soissons Commandant has done good service to his country by resolutely refusing to give way. The capture of Laon and the occupation of Compiegne afford some compensation for the failure to obtain Soissons; and, of course, its resistance will not prevent the Germans from massing troops between the Oise and the Marne, upon the only assailable front of the Paris fortifications. What we want to indicate is that these points of interruption necessarily weaken the advancing army, not only by diminishing the number of men available for an attack on Paris, but by throwing a certain amount of insecurity about their lines of retreat, and by using up men, transport, and *matériel* upon indirect and badly kept, instead of direct and well built, roads. These considerations become more weighty when we remember that to attack the entrenched camp of Paris, the Germans will not only need every man they can lay hands on, but a heavy siege train."

"Some idea of the front upon which the Germans are moving may be conceived by remembering that Provins, on the left, is sixty miles from Compiegne on the right, and that the extreme flanks will not be much less remote when the army is posted for the attack on Paris. The best German authorities estimate that 300,000 men will be required for the work, and the reader may imagine, from this imperfect review, how arduous an undertaking an attack on the entrenched camp of Paris will prove. For there are twenty-two detached works so placed as to cross fire with each other, and behind them a regularly bastioned enceinte. The Seine winds in and out, and gunboats might be used to play an important part in the defence. Whatever army there may be in an organized state west of the Seine could afflict the assailants by sorties, and keep them constantly on the alert. The whole of France south and west of the Seine is untouched, and cannot be touched."

—The following is the comment of the *Indo-European Correspondent* on the late shocking outrages in China:—"The *North China Herald* states that one of the victims of the Tientsin massacre was an Irish lady, Miss Alice Sullivan, one of the sisters of charity, we presume. Glory be to God! Honour to old Ireland who has given a new martyr to the East."

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on 28 February, 2020

—*Overland Mail*, Aug. 26: "There has been nothing connected with the war which has been so much talked of this week as the incredible carnage of the campaign, especially of the Metz battles, where the German loss was as great, if not greater than the French.—The losses to both armies in the three days' fighting at Metz are estimated at over 100,000 killed and wounded.

The Postmaster-General of Berlin, Stephan, has just left for Alsace and Lorraine, to reorganise the postal service according to the Prussian system.

The Maharajah Dhuleep Singh has given, through the Church Missionary Society, 600*l.* to the Lahore Mission.

An ex-Wesleyan missionary named Powell died recently at Keighley, and left the whole of his property, 20,000*l.*, to missionary societies. The relatives disputed the will. The case was tried at the Leeds' assizes on August 23, and the will was confirmed.

The *Church Herald* expresses much satisfaction that Bishop Harris, of Gibralter, has refused in any way to help a party of Spaniards who wished to leave the Church of Rome and become Anglicans. The *Record* deplores the circumstance.

A fresh army of 150,000 men, chiefly old soldiers, is being formed at Lyons, and 80,000 men of the same class will be assembled near Paris within the next few days.

Intelligence has been received from Strasburg to the 22nd inst., according to which six inhabitants had been killed by the projectiles of the besiegers. The cathedral has been slightly damaged. The Faubourg National has suffered most.

A neutrality question has arisen on a request from the German army to transport 40,000 wounded through Belgium and Luxemburg. The Belgian Government has refused assent, after consultation with the French Minister.

TELEGRAPHIC NEWS.

London, 8*th.*—A decree has been issued convoking the Electoral Colleges for the 16th October, for the purpose of electing a National Constituent Assembly of 750 members according to the law of 1849.—The Prussians are advancing on Paris in three Corps. In the event of the investment of the city, the Diplomatic Corps will leave Paris, and will probably proceed to Tours, Government being represented by a delegation.—Negociations for mediation continue, but success is doubtful on account of the resolution of the French to yield no territory.

9*th.*—All the London papers except the *Standard* deprecate the defiant tone of Jules Favre's Circular.—Victor Hugo has been enthusiastically received at Paris.—The Commandant at Strasbourg has offered to surrender with the honours of war, which the Germans have refused. —The bombardment has been resumed, being restricted to the fortifications.—The Indian Mails arrived to-day, having been forwarded from Marseilles *via* Amiens with a delay of 24 hours.—The Prussians have bombarded and assaulted Montmedy, but were repulsed. Half the town is destroyed.—The King of Prussia entered Rheims on Monday.—The Belgian army of observation is quitting the frontier.—The Government organ, at Berlin, says that the change of Government in France removes all ground for foreign intervention.

10*th.*—The Turret ship *Captain* foundered off Cape Finisterre on the morning of Wednesday. All hands were lost, but her boats and spars have been found. Captain Cowper Coles was lost in her.—The Prussians have passed Vithy. They are making large requisitions on the neighbouring communes. Everywhere they declare the conscription abolished.—Five Prussian corps are marching on Paris. Two other corps have received orders to join them ten leagues from the city.—Official Prussian reports state that the number of prisoners captured at Sedan amounted to 80,000, including 4,000 officers. The French also lost 550 guns, 10,000 horses, a great quantity of matérial, and 70 mitrailleuses.

12*th.*—It is officially announced that the King of Italy gave orders yesterday to the Royal troops to enter the Pope's territory.—It is stated that the Government of the United States has expressed its willingness to offer its good services for mediation, if requested by the belligerents.

13*th.*—Great hopes are entertained at Paris that the efforts of the Neutral Powers will secure an armistice. The Diplomatic Body have consequently postponed their departure.—The Orleans Princes have quitted Paris at the request of the Provisional Government.—The Empress Eugenie is staying at Hastings.—Eighteen of the survivors of the *Captain* have arrived at Portsmouth. They report that the vessel capsized and sank in three minutes.—The King of Prussia telegraphs that after the capitulation of Laon and the entry of the German troops, the citadel was blown up, killing and wounding 95 Germans and 300 of the French. The disaster is attributable to treachery.—The Paris Ministry announces that Toul repelled an assault of the Prussians on Saturday with great loss.—The Commandant of Soissons has refused to surrender the fortress.—The Pope has protested against the Italian occupation of Roman territory, but has ordered the troops not to resist.

14*th.*—M. Thiers arrived in London yesterday and immediately saw Earl Granville, who afterwards visited Count Bernstorff.—The *Times* says it is reported, that M. Thiers asks the Neutral Powers to intervene, and compel the Germans to retire from France, but makes no proposition of a nature to induce the King to withdraw.—America, Switzerland, Spain and Belgium have formally recognised the French Republic.—General Henry Cooper has been gazetted Colonel of 79th Highlanders

15*th.*—The Berlin Government organs denounce the explosion at Laon as a token of the moral deteriorattion and growing barbarism of France. They firmly oppose mediation and, say that Prussia will settle terms of peace with France alone.

The Comptoir d' Escompte de Paris has received the following telegram:—

5-10 P.M. Prussians around Paris. Communications cut.

Paris 7th.—The heads of columns of the Prussian Army are still in the neighbourhood of Laon and Epernay.—Their scouts have advanced to La Fert and Sous Jouarre.—The Corps of Vinoy has arrived intact in Paris.—Marshal MacMahon is dead.—The Prince Imperial embarked yesterday at Ostend for Dover.—A diplomatic circular has been issued by M. Jules Favre, recalling to remembrance the consistent opposition to the war of the members of the Government, and to the declaration of the King of Prussia that he only made war on the Dynasty.—The circular asks whether Prussia will assume the responsibility of continuing the war, and says that France wishes for peace but will never cede one jot of territory, and will defend Paris to the last extremity.—The following repetition of the telegram, dated Paris, 5th September, 2-20 p.m., has been received:—The Prussian scouts arrived yesterday at Fismes. —The lower Corps of Vinoy has succeded in retreating in good order to Laon.—Fresh Prussian troops have crossed the Rhine into France near Mulhouse.—In Paris telegram dated 6th inst., for "political with" read "political oaths."

9*th.*—The following has been officially published: —The Prussians are approaching Crespy and Compiegne. They arrived at Montmoral (? Montmiral) yesterday, and are expected at Coulommiers this evening. They observe strict discipline. The invested cities still resist.—The negociations of the Neutral Powers for an armistice continue.—Paris is fully prepared and resolved on defence of the Somme department.—The adminstration will be transferred to Tours during the siege.

12*th.*—The Prussians were expected to enter Meaux and Melun last night.—It is stated that England remitted a note on Saturday to King William, demanding an armistice in the name of the neutrals.—The departure of the Government delegation and the diplomatic body for Tours has been momentarily postponed.

Berlin, 13*th.*—(To Consul Gumpert.)—From Rheims it is reported that Laon surrendered on the 9th to the sixth Division of Cavalry. After the capitulation was concluded, the fourth Company of the 4th Battallion of our *Jaegers* occupaied the citadel. When the last man of the French *Gardes Mobile* had left the citadel, the enemy, in violation of the stipulations agreed, fired the powder magazine. Terrific [illegible] of the citadel and in the town. Duke [illegible] Mecklenburg wounded. Ninety five [illegible] Company and over 300 *Gardes Mobile* [illegible] wounded."

Tours, 14*th.*—The Prussians advanced yesterday at Chareny, Compiegne and Provins. The French have destroyed the railway bridges at Corbeil and Creil.—It is stated that the American Government has refused to authorise the tender of their good offices since Count Bismarck declined mediation. —The Pope remains at Rome. The Italian [illegible] are within a few miles of the City.

Tours, 13*th.*—A Proclamation [illegible] the seat of Government to Tours [illegible] —M. Cremieux has been entrusted [illegible] to represent the Government, [illegible] M. Belegans (sic) and various M[illegible] clamation by M. Cremieux at Tours to [illegible] peals for the patriotic support of the citizens.

15*th.*—Negociations for an armistice continue but the result is still unknown.—The most energetic preparations have been made for the defence of Paris. The French bout (? have burnt) the woo[illegible] round the city.—Prussian scouts appeared yesterday at Nogent sur Seine but were repulsed; scouts have also appeared at Marnont (? Mormans) at Nangis.—There are Prussian encampments at Croix, Gaston and Aclastain.

PASSENGERS SAILED.

Per *Golconda*, 14*th*:

For Southampton—Mrs. Macpherson and infant, Mrs. Keatinge and two children, Mr. H. J. Robison, Mr. J. T. Lindsley, Mrs. Wright and four children, Lieutenant and Mrs. Rocke, Mr. H. D. Scott, Lieutenant and Mrs. Cracroft, Mrs Stranack and infant, Mr. A. H. Anderson, Mr. H. W. Gibson, Veterinary-Surgeon Bray, Mrs. Smithett and child, Mr. James Milne, Colonel W. H. Saulez, and Mr. Farran.

For Suez.—Sir Donald, F. McLeod, Colonel Macpherson, Major and Mrs. A. H. Bogle, Mrs. Ventz and child, Mr. R. M. Brereton Mrs. D. Clark, and Mrs. R. H. Wilson and two children.

PASSENGERS ARRIVED.

Per, *Delhi*, 9*th*:

From Southampton—Capt. Baynes, Col. Faulkner, Mr. R. Waddington, Mr. and Mrs. Brunton, Mr. J. T. Brownnutt, Mrs. Barrow, Miss Frayte, Mr. G. Matthews, Mrs. J. Downes, Miss E. Walton, Miss Eliza Kelly, Mr. H. Close, Lieuts. Russell, Downing, Carey, and MacIver, Mr. J. Milliken, Miss Williams, Mr. Flynn, Mr. H. F. Wilson, Col, Baugh, Miss Fagan, Messrs. Rogers R. Scott, A. Anderson, H. Taylor, and G. Wemyss.

From Marseilles—Col. and Mrs. Holmes, Mr. R. W. Trafford, and A. Navano.

Per *Baroda*, 16*th*:

From Southampton.—Mrs. Kirton, Rev. Mr. and Mrs. Sharpin, Major and Mrs. Millet, Mr. and Mrs. Catliff and infant, Mr. and Mrs. Alexander, Miss Webster, Mr. Smith, Mr. Seymour, Mr. Keightly, Mr. Ryan, Mr. Maddocks, Mr Irving, Capt. Thomas, Mr. Reynolds, Mr. Roberts, Mr. and Mrs. Park, Mrs. Low and child, Mrs. Butterfield, Mr. Nicoll, Mrs. Pratt, Miss Pratt, Master Pratt, Messrs. J. Durant, W. Douglas, and five seamen, R. N.

From Marseilles Major and Mrs. Dennehy, Major Malcolmson, and Mr. Clarton.

From Suez—Mr. Tullock, Mrs. Hebdon, Messrs. G. Inglis, A. Service and E. Sylvester.

From Aden—Capt. Bolton and Mr. Kempton.

DOMESTIC OCCURRENCES.

BIRTH.

JOYNT—At Rutnagherry, Sept. 10th, the wife of B. Joynt, M. D., of a daughter.

MARRIAGES.

MORRISON—REUTHER—August 17th, at Umritsur, at the residence of Alfred Penny, Esq., C.E., by the Rev. C. W. Forman, the Rev. John H. Morrison, D.D., to Elizabeth Amelia, eldest daughter of the Rev. G. F. Reuther; C.M.S.

STMPSON—CANDY—Sept. 8th, at St. Paul's Church, Poona, by the Rev. F. Stead, assisted by the Rev. G. A. F. Watson, Richard Salisbury Simpson, Lieut. Bombay Staff Corps, eldest son of Colonel R. S. Simpson, late Bengal Staff Corps, to Henrietta Louisa, fourth daughter of Major Candy, Bombay Army.

SCROGGIE—MANGAN—Sept. 14th, at Kolapore, by the Rev. J. Taylor, William Reith Scroggie, to Miss Alice Mangan.

DEATHS.

JORDAN—Sept. 13th, at Oak Lane, Fort, Mrs. Anna Jordan, mother of the late Arratton Jordan, Esq., aged 95 years.

MACKENZIE—Sept. 3rd, at Bombay, Henry, youngest son of Alexander and Sophia Mackenzie, aged 22 years 8 months and 10 days.

WHITE—Sept. 9th, at Surat, of chronic bronchitis, Miss [illegible]lotte White, of the Church Missionary Society.

Advertisements.

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